

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fixed,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

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CHRISTIAN INTELLIGENCER.

BY JAMES DICKMAN,

PROPRIETOR.

WILLIAM A. DREW, Editor.

PREACHERS' DEPARTMENT.

THE TRUTH OF CHRISTIANITY.

A SERMON.

BY T. J. SANFORD OF NEW YORK.

TAXI.—For we cannot but speak the things which we have seen and heard.—Acts iv. 20.

It will be my object to draw from our text an argument in favor of the Divine origin and the consequent Truth of Christianity.

The evidence necessary for establishing in our minds the truth of any pretended fact, is the testimony of a sufficient number of credible witnesses, that is of witnesses who have enjoyed opportunities of becoming acquainted with the facts to which they testify and whose moral characters are not exposed to suspicion.

I shall endeavor to show then that the apostles had an opportunity to become acquainted with the truth of what they affirmed and also that their characters are above suspicion since they have offered the strongest evidence in human power in attestation of their sincerity.

Jesus Christ the founder of our Religion made his appearance as a professed teacher sent from God. He declared that of himself he could do nothing,—that the doctrines which he inculcated were not his own, but his Father's who sent him and that he came more fully to make a revelation of his Father's character and purpose relative to the destiny of mankind.

How were such pretensions to be sustained? How was he to convince mankind of his divine mission? By what means could this be so well done as by the exercise of supernatural powers? For he himself says,

"But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works which I do, bear witness of me that the Father hath sent me." To the miraculous works which he performed he repeatedly appealed as evidence of his Messiahship. "If I do not the works of my Father," he said, "believe me not. But if I do, though you believe not me, believe the works that ye may know and believe that the Father is in me and I in him."

That Jesus did perform many miracles in appearance seems to be acknowledged by many of the enemies of the Christian religion.—But they contend that they were done through jugglery and sleight of hand. The writer of a devoted work called "Eusebion," has expended a great deal of ingenuity in attempting to show what the real actions of Jesus Christ were and how most of his pretended miracles were executed by jugglery and downward imposition.

A few observations cannot help putting this subject in its true light with every ingenious juggler. Jugglers generally, if not always select their place and time for performing their feats. They must have time for preparation and the evening is chosen for the exhibition. Nothing of this was ever remarked in the case of Christ. He wrought his miracles without reference to place and time—in the house, by the way side, and in the blaze of noonday—before friends, and no less in the presence of enemies—and almost always on the instant of urgent request.

Again the works of jugglers are confined to a certain round. But Christ's were extensive.—Again the works of jugglers are useless. They only excite an astonishment for a moment. They do no good at all. The opposite was the character of the miracles of Jesus Christ. They were works of mercy.

He healed the sick of almost every variety of diseases, and those who labored under a natural imperfection were speedily restored by his word. The dead themselves were subject to his control. Now if this was all jugglery, it was, we must confess the most singular kind the world has ever seen. We have probably some at the present day as distinguished for sleight of hand as any in former times. Indeed with our superior knowledge of the sciences and especially of Chemistry which is of the most service in that art it might be regarded strange if we could not surpass all other ages. But where is the juggler now who will undertake what Jesus is represented to have performed daily.

I will pledge myself to believe that Christ wrought his pretended miracles by jugglery when I shall see modern jugglers going about as the manifest pride of their lives and by their art healing the sick, cleansing lepers, restoring sight to the blind, hearing the deaf, speech to the dumb, and life to the dead—all without reward or the hope of reward. Until then it is useless to talk to me of jugglery.

The Jews who were eye witnesses of the miracles of Jesus never seem to have questioned their reality. They were of such a character as to bid defiance to scepticism.—It was not left for them to doubt when they beheld those from blind suddenly gifted with vision, those suffering from chronic and long continued diseases perfectly and permanently cured—and the dead themselves called alive from the bier of the tomb to mingle again in the intercourse of social life. Had there remained an opportunity for them to doubt they would never have said "He casteth out devils by Beelzebub the prince of devils." They did not question the fact of miracles.—It was only the agency by which they were performed.

It was by miracles that Jesus proved himself the Christ of God. These miracles were performed before all the people in most cases, but his disciples and especially his apostles were witnesses of them. Now to convince myself of the truth of Christianity and of the divine Mission of Christ and the divine origin of the Christian doctrines only require to be satisfied that Jesus did the miracles attributed to him. What evidence I ask for this is the same as I should demand in any other case, viz: the testimony of a sufficient number of credible witnesses.

It will not be pretended I think, that the apostles were ignorant of the facts which they affirm. Peter, whose language I have taken as a text, was one of the first called to be a follower of Jesus Christ. He was with him through his whole public ministry and

of his most zealous and efficient disciples. Matthew and John were early numbered among the apostles. Their testimony we have in the Gospels bearing their names.—Luke informs us that many had "set forth in order a declaration of those things which are most surely believed among us even as they delivered them unto us which from the beginning were eye witnesses and ministers of the word." and adds "it seemed good to me also having had a perfect understanding of all things from the first to write unto Theophilus that he might know the certainty of those things wherein he had been instructed."

The execution of his task is sufficient to convince us that his information was not only general but definite and correct.

Now it is left for us either to imagine our New Testament history wholly a fiction, for which supposition there is not a shadow of proof and of which under existing circumstances there is scarcely a possibility, or else to believe that it had its foundation in the testimony of several individuals whose names are therein given. And if so can we doubt that they had opportunities of becoming acquainted with the facts to which they testified? It was what they had seen and heard. They had been certified of them by the exercise of their natural senses. They were subjected to every scrutiny.

I may be told that the apostles were liable to deception. That what they knew was only apparent. I would ask in reply how this was possible. Did they not enjoy opportunities of examining for themselves? When they saw a man restored to sight who was born blind—when the parents and neighbors testified to his identity what ground was left for doubt? When they saw a withered hand made whole as the other in the midst of a multitude of friends and foes was there any room to question the fact? When the widow's son was raised at the gates of Nain or Lazarus called forth from his grave—when they saw those once dead restored again to the living, and mingling once more in the scenes of the world, could they disbelieve the fact? No; they could not have been deceived here. They must have known and known too with positive certainty whether these things were so. And Peter declares that they could not but speak the things which they had seen and heard.

There are then witnesses enough who enjoyed the amplest opportunities of becoming acquainted with the facts to which they testify. Their testimony is plain and positive. Is it entitled to credence? This must depend entirely on the characters of the witnesses. Were they men of veracity—had they any inducements to swerve from the truth—above all had they the power of fabricating this gospel and these facts connected with it?

That the apostles were not men of veracity has never and can never be proved! You may suppose them to have been either fools or knaves. You may assert that they were not what they pretended to be. But this proves nothing. Suppositions and assertions are of little avail when they are contradicted by their faith on substantial facts. The lives of the apostles—the doctrines they inculcated—forbid the supposition that they were bad men—men unworthy of public confidence.

But had the apostles any inducement to swerve from the truth? Yes replies their testimony. And what was it, friend? They lived by the falsehood they told. They knew by this cunningly devised gospel with its pretended miracles they should secure to themselves subsistence, influence and honor. Thus they could obtain influence with idleness and ease and reputation by falsehood.

And ought man to be suspected under such circumstances? Truly men under such circumstances are liable to suspicion. But the apostles were far enough removed from such a situation. They might have gained a subsistence by preaching the gospel. Yet this was not obtained by indolence. It was by constant labors and oft repeated dangers.—It is an insult to the common sense of a thinking people thus to attempt to destroy the credibility of the apostles testimony.

We need not here take for granted that they themselves have said of their labors and their sufferings. We have abundant evidence of this point in the accounts left us by profane writers Tacitus and Pliny especially who could have no object in telling what had not its foundation in truth. If they may be taken as authority it is fully evident that the primitive Christian and the preachers of that faith particularly were exposed to most awful sufferings. The apostles own testimony to the point then is rendered credible, nay certain by the corroborating accounts of others wholly unconnected with themselves and removed from all possible bias in their favor. Peter had just been taken from prison into which he had been thrown on account of his faith when he uttered the words of our text. The high Priest and his friends commanded him with his companion John "not to speak at all nor teach in the name of Jesus." But they answered "whether it be right in sight of God to hearken unto you more than unto God judge ye. For we cannot but speak the things which we have seen and heard."

Observe then that it was in midst of dangers that this resolution was taken. At all hazards they must proclaim the truth.—Come, what would come, they could preach Jesus. Persecutions were what the apostles of Christ had been taught to expect. "In the world ye shall have tribulation," said their master. Him they had seen taken and by wicked hands crucified and slain. Was it probable that his followers would escape every danger? If they had called the master of the house Beelzebub how much more would they thus call those of his household. If they had persecuted him would they not be likely to persecute his disciples.

It was not long before these expectations were fully realized. At first they were only imprisoned and charged to speak no more in that name. Next they were threatened with more severe punishment. Stephen first paid the forfeit for his boldness and confidence in the truth of the Christian religion. He sealed his testimony with martyrdom. Now in many ordinary circumstances the fate of Stephen would have restrained others from pursuing a similar course. Life is not deemed a mere trifle to be thrown away for nothing. Sufferings are not regarded by man-

kind as amusements. The cross and death by stoning, has terrors which all the cruelties of war could never inspire. But the scene rested not here. Instead of desisting from this hazardous undertaking we are informed that "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice and Cyprus and Antioch preaching the word." Undismayed by dangers they devoted themselves with zeal to the cause of Christ.

The historian also tells us that "about this time Herod the King stretched forth his hand to vex certain of the church and he killed James the brother of John with the sword. And because he saw it pleased the Jews he proceeded to take Peter also." Now we ask for some probable reason for the adherence of the apostles and primitive Christians to their faith and for their perseverance in preaching it if we reject its truth and their positive knowledge of its truth. We have before seen that they must have known whether it was true or false. Let us suppose they were assured that it was all a fiction, or to make the case still more favorable let us suppose them doubtful relative to its origin, how shall we account for their conduct? It is more than useless to say that they were obtaining their livelihood by preaching the gospel. They could have gained as good a living on much easier terms and without exposure to any dangers. They had all secular vocations, some were fishermen, some publicans and others tent makers. In either of these employments they might obtain a respectable subsistence. Would they forsake these certainties for the purpose of throwing themselves upon a cold hearted world in hopes of at least a precarious living and one too precarious as it was, that must be purchased by the loss of every thing—the emblems of home—the sweets of friendship—the love of personal ease and personal security?

Put the case to yourselves. Who among you will leave every thing he hath and go about preaching for important truth what you know to be absolute falsehood, and that too for your bare bread from day to day with a constant and fearful apprehension of approaching dangers, and sufferings, and death? Or let me appeal to the infidel himself and ask him why in accordance with his supposition he does not leave his home and his friends and go into distant and heathen lands where every species of opposition must be expected and there preach strenuously and perseveringly the gospel of Christ? Why will he not hazard his life for the purpose of persuading others to believe what he is confident must be false? Why will he not yield to the great inducements held out for obtaining himself a livelihood? The opportunity is now as good as ever. There is no more opposition now than formerly. The heathen are as ready to receive the gospel as in the days of the apostles, and as willing to minister to their earthly things. I would have been glad to see the apostles of the cross in imitation of Paul to labor with their own hands as he did that he might not be chargeable to any. This would wholly defeat their only object, viz. the obtaining of their subsistence by indolence. And is this the great end for which the Apostles labored and suffered and died?

Shame on the man who will pretend that a reasonable being can be found who for this would devote his life, his talents, his every thing to a cause that he knows is deception and who will manifest such a laudable and untiring zeal in building up a kingdom which exists only on the tongue of the hypocrite.—What then could have been the earthly inducements of the apostles to preach the unsearchable riches of Christ? Was it honor? Honor we know hath charms for every mind. We love the praise of our fellow men. We will make some sacrifices of personal ease to obtain it. But what had apostles to gain in this respect. Nothing literally, nothing.—They were to go into the world as promulgators of an unpopular system of religion as followers of a despised and persecuted and crucified Jesus. They were to be regarded as pestilent fellows, and excitors of sedition—as the offscouring and filth of the earth. They were to be hated of all men, and this hatred was not to waste itself in thought. If clearer manifestations were seen and felt in stripes and imprisonments and buffetings.

There are few men of the present day desirous of such honors as the apostles of Jesus were doomed to receive. All would choose to dispense with such distinctions as were lavished upon them. It was not the hope of wealth, then, which induced the apostles to devote their lives to the promulgation of the gospel. For never did they receive more than a bare and precarious subsistence and often labored with their own hands for that. It was not ease and idleness that they sought for theirs was a life of activity and toil. It was not security from outward evils for that only could have been hoped for in a humble acquiescence to the popular opinion. It was not power for they were attended with disgrace and followed by abuse.

I hesitate not to take the broad ground and assert that no earthly object can be assigned of sufficient worth to have induced the apostles to undertake their hazardous enterprise. Nothing but a sense of impervious duty could have urged them on their mission.—Nothing but a conviction, of knowledge, of the truth and importance of the Christian religion could ever have sustained them amidst their constant labor and frequent sufferings.

They felt as did the apostle Paul who says, "For tho' I preach the gospel I have nothing to glory of for necessity is laid upon me, yea we is unto me if I preach not the gospel." And Peter in our text was enabled to say "For we cannot but speak the things which we have seen and heard." Be the penalty in human tribunals what it may we will obey God rather than man.

SENTIMENTS OF MISS MARTINEAU.
Miss Harriet Martineau is an English lady, of no inconsiderable reputation as a moral and religious writer. Several of her works have been republished in this country, particularly one on the dry and uninteresting subject of political economy, to which she had the ability to communicate much interest, putting it into a form that made it easily comprehended by youthful capacities.

Two small works from her pen, on the subject of religion, have just made their appearance in this city, in both of which we are happy to say, she has openly espoused and ably advocated the doctrine of universal salvation. From this circumstance it becomes our duty, as well as pleasure, to make our readers somewhat acquainted with the works to which we have referred.

In March, 1830, the Committee of the British and Foreign Unitarian Association offered a premium for three tracts, to be approved by them, the objects of which should be the introduction and promotion of Christian Unitarianism among the Roman Catholics, the Jews, and the Mahomedans respectively. Each of the Essays was to be sent to the Committee with the name of the writer in a sealed note, which would be opened only after the decision in favor of the successful candidates. Miss Martineau obtained the three prizes. The celebrity which she has acquired in this country by those of her works which have been reprinted here, has induced the belief that these Essays would be read with interest, although if they had come from an unknown author the nature of the subjects might prevent their general circulation. The ability, the tact, and the fine spirit which they display must increase the admiration of Miss Martineau's talents which already prevails among us. For grasp and vigor of thought, for a rich and felicitous style of expression, and for general power of argument, without the slightest mixture of asperity or unfairness, they will bear comparison with almost any other writings of the same class. The author has judiciously adopted a different method of treating each subject, and may therefore expect that opinions will be various about the comparative merits of these three Essays, according to the intellectual habits or tastes of readers. But no one can fail to pronounce them all remarkable productions." pp. 3, 4.

From the work entitled, "The Essential Faith of the Universal Church," we shall adduce the sentiments of this lady on several important points. Speaking of the extent of redemption she says,

"Christ is ever spoken of as having died for all; there are thanksgivings in the name of all, invitations embracing all, and anticipations of the ultimate bliss of all. Those who are mourned over, reproached, entreated, and compassionated, because they will not accept freedom and peace, are spoken of as excluded by their own unfitness for grace, arising from natural causes, and not by any sin of any ancestor, or by any arbitrary decree of God, or by any repellant and exclusive character in the dispensation of grace itself. Its most distinguishing character, on the contrary, is its boundlessness. Its first work was to throw down the wall of partition which had separated the favored people from others, to abolish arbitrary distinctions, to exchange the multifarious conditions of the law for the requisites of salvation declared in the new. If other distinctions have been instituted, other requisites insisted on, they are no part of Christianity, and shall no more impede its ultimate prevalence than the cloud which shrouds the lightning can prevent its shining from one part of the heaven unto the other." p. 62.

On the subject of Universalism, Miss Martineau is sufficiently explicit. She makes no attempt to hide her opinions on this subject, but she rather gives them a prominent place, and reasons upon them with a warmth and pathos which show us that they were not only the convictions of her judgment, but that they had taken fast hold upon her heart. We must be indulged with giving place to the following extract, though of some length:

"It is, in the first place, utterly inconceivable that God should appoint to any individual of his creatures a lot in which misery predominates over happiness. Our belief in the divine prescience requires that we suppose the fate of every man to be ordained from the beginning. Our faith in the Divine mercy requires that we should expect an overbalance of good in the existence of every being thus ordained; and that in no case can the punishment be disproportionate to the offence. Our faith in the Divine benevolence inspires a conviction that all evil is to be made subsidiary to good, and that therefore all punishment must be corrective, all suffering remedial. Thus far the light of nature teaches us to anticipate the final restitution of sinners.

It is confirmed by revelation—by every passage of the sacred records which represents God as a tender Father to all the human race, as just and good, as incapable of being 'angry forever,' or of taking pleasure in the punishment of the wicked, and as chastising in mercy, for corrective purposes. It is confirmed by every passage which describes the good brought into the world by Christ as overbalancing the evil produced by the introduction of sin and death. It is confirmed by every passage which prophetically announces the triumph of the Gospel over all adverse powers—death, sin and sorrow. Above all, it is declared by the whole tenor of the preachings and writings of the Saviour and his followers—by the spirit of boundless benevolence, of joyful faith, of exulting hope, which is every where blended with their emphatic warnings of the perils of sin, and their mournful regret for the infatuation of sinners. It appears to us that against all this array of evidence on the one side, little or none can be adduced on the other.

That which is brought forward most frequently and with the most show of reason is the expressions commonly translated everlasting, and which are applied both to the future happiness of the righteous and misery of the wicked. These terms (which are much less frequently applied to a future state than is commonly supposed) do not invariably signify 'everlasting' and 'eternal' as is evident from their being applied to various institutions and states which have already come to an end and passed away: as to the covenant with Abraham, which is declared to have been long since annulled; to the priesthood of Aaron, of which no vestiges remain; and to the flames of Gehenna, which have been quenched for ages. The

strictly correct rendering of the terms in these cases is permanent, continual, lasting, and not absolutely eternal.

In order to reconcile the terms as usually rendered with the attribute of Divine justice, some Christians have imagined that the limited punishment of the wicked will be followed by immediate destruction; but this supposition leaves the difficulty where it was before, and is besides destitute of all support from reason or Scripture; as it is incompatible with the Divine dispensations that punishment should be appointed for any but corrective purposes, or that sin and sorrow should triumph in the annihilation of any individual of God's creatures.

If we are asked why then we firmly believe in the immortality of the righteous? we reply, that we found our faith on much better evidence than the use of the terms we have now been considering. We believe it, because the happiness of the creature is the fulfilment of the ends of creation and providence; because happiness is an eternal principle, while misery is only a temporary inflection in the Deity, if he were either unable or unwilling to prolong a holy and blissful existence." pp. 71—74.

She asserts the same sentiment, in the other work, which we have seen of the three, viz: "the Faith as unfolded by many prophets, and is conducted in the form of a dialogue between Havilah, a follower of the prophet, and Eber, a Christian:

"There were words in the gospel, replied Eber, which Mahomed may have misinterpreted, as many Christians do at this day, supposing them to be spoken of the state after death, instead of the reception of the Gospel in the world. But that Jesus and his followers believed that all men should finally be blessed, appears from the many promises they gave that holiness and peace should at length conquer sin and woe, and that every soul should rejoice finally in the grace of God through Jesus Christ. The punishment which they threatened was for the impious and the impure, and not for those who like Nathan, fulfilled the Law while they understood it not. Great and terrible beyond what we can conceive shall be the retribution of the judgment day, and the woe which shall succeed unto those, whatever be their faith, whose guilt shall be made known, but, as surely as God is good, to none shall that woe be eternal." pp. 113, 114.

We have given our readers sufficient to convince them, that Miss Harriet Martineau is a zealous and intelligent defender of the doctrine of Universal Salvation. She holds indeed to the limited existence of sin and suffering in the future state of being; but she joyfully and confidently looks beyond them to a time when all the moral creation of God shall be reclaimed, and rendered happy in the enjoyment of his divine nature forever.

in the use of the words with which she finishes the work on the faith of the Universal Church:

"It is not in the power of man to restrict the influence of the Gospel. What they have been, they will be; what they have done, they will continue to effect. They will bless the spirit in its wanderings and in its retirements, making the universe the record of its history, and its inmost recesses the dwelling place of Deity. They will restrain the excesses, chasten the emotions, and ennoble the sympathies of humanity.—They will bless life, and hallow the grave. They will develop themselves perpetually as ages roll on, till it shall be their lowest office to subdue the conflicts of the spirit; while their highest shall still be, so to direct its pursuit of ultimate objects, so to invigorate its natural and moral powers, as to evidence to itself its ever-growing resemblance to its Maker. It is for man to beware lest he exclude himself from these influences or impair their operation by mistaking superstition for religion, and by supinely relinquishing the intellectual and spiritual liberty with which Christ has made him free."—Trumpet.

From the Herald of Freedom, Vol. 1, No. 1, p. 10.

"What concord hath Christ with Belial? or what part hath he that believeth with an infidel?" Paul.

For one, I think it high time that there was a broad line of demarcation drawn between those who believe in the 'restitution of all things,' and those who have little or no faith in any thing. I would have Universalists to 'come out and be separate,' not only from the infidels in guise and under the name of Christians—from those who 'deny the Lord who bought them,' by 'limiting the Holy One of Israel,' and confining his universal grace to a part of mankind, but likewise from those who have no faith whatever in Jesus of Nazareth. There are those I fear who call themselves 'liberal and who indeed profess to be Universalists, who attach themselves to our cause solely for the ignoble purpose of pulling down what has been termed orthodox, not with the honest intention of building up primitive Christianity. Some have even gone so far as to avow their intention of making Universalism a 'stepping stone' to open infidelity. From such hypocrisy, I say, 'good Lord deliver us.' I would infinitely prefer to take shelter under the roof of a partialist temple whose pillars were already crumbling and worm-eaten, than to be compelled to weather the 'pelting of life's pitiless storm,' without any shelter whatever from the random knocks of that blind divinity called chance. I can readily fellowship the honest inquirer after truth, though he be a Deist or Atheist, and feel it in my heart to commiserate such an account of their lack of faith, rather than treat them with unkindness or contumely; yet I do abhor the conduct of any man who will come to Universalism with the 'culmet of peace' in the one hand and a drawn dagger concealed in the other, wherewith to stab her in her most vital part. Such men should be taught, and that right speedily, that 'Liberalism' is one thing and 'Universalism' another, and there is no faith so far removed from the darkness of unbelief as that which proclaims the boundless mercy of God, as revealed in the Scriptures of Truth, through the full and sufficient atonement of

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the man Christ Jesus. So immense is the distance between the doctrine of Universal Love and partialism or infidelity, that there can never be any agreement between them, for "what fellowship hath righteousness with unrighteousness?" To the sincere believer, then, I would say with emphasis in the language of the Apostle Paul—"Wherefore come out from among them, and be ye separate [from all dishonesty and hypocrisy,] saith the Lord, and touch not the unclean thing, and I will receive you; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." A.

CHRISTIAN INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, SEPT. 6, 1833.

DESTRUCTION OF EVIL.

Our Saviour has said, Matt. xv. 13. "Every plant, which my heavenly Father hath not planted, shall be rooted up." To "root up" is effectually to exterminate—radically to destroy. Every thing, then, of which God is not the author, shall be totally destroyed throughout the moral universe. God is not the author of sin; he is not the author of error. For no evil intention can pertain to his infinitely pure mind, nor is it possible for him to err. Sin and error are the tares sown by the adversary, and make all the real moral miseries which exist in the world. As God is good, he is the author of goodness. Every thing which proceeds from him must be agreeable to his own holy nature. We now speak, as the text speaks, not of the physical but of the moral universe.

Sin and error, therefore, are "plants which our heavenly Father hath not planted." And these "shall be rooted up"—utterly destroyed. To accomplish this work of extermination, Jesus Christ came into our world. The whole artillery of the Gospel is levelled against the empire of sin and Satan. And it is a most reasonable conclusion, even if we had not the direct assertion of the Bible to this effect,—that the captain of our salvation shall come off victorious and completely "make an end of sin and finish transgression;"—nay, utterly "destroy death and him that hath the power of death, that is, the devil."

We all know, that sin and error are the causes of all the unhappiness there is in the moral world; and if these are destroyed, or rooted up, it is an inevitable consequence that all misery will come to an end and universal holiness and happiness prevail. This is Universalism; and thus is Universalism plainly taught by "him who spake as never man spake."

That we have interpreted the passage correctly will be admitted by all who admit that God is not the author of sin. Sin and error are not "planted" by our heavenly Father. This fact, however, is very obvious from the context. Jesus had just said—verse 11. "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, that defileth the man." The Pharisees, as we learn from verse 12, were "offended after they heard this saying;" and the disciples requested an explanation of it. This request he proceeds to gratify, by telling them what are the plants which shall be rooted up. See verses 17, 18, 19, 20. "Do not ye yet understand, that whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." The declaration of our Saviour, therefore, that "every plant which my heavenly Father hath not planted, shall be rooted up," was made in direct reference to whatever causes the moral defilement of man. And these are, first evil thoughts, the evil intentions of the "heart," which give birth to the whole catalogue of vices and crimes "with which earth is filled." Nothing can be plainer than this. Every thing which defiles men, and renders them what they should not be in the sight of God—all sin in "thought" and in action, shall finally be exterminated by Jesus Christ.

There is no way in which the doctrine of endless misery can be maintained, but by maintaining, first, the eternal existence of sin. Dr. Beecher has perceived and frankly acknowledged this. And there is no other way in which the eternal existence of sin can be maintained, but by asserting that God is the author of it,—that it is a plant of divine origin, which he will cherish forever. How successfully such a position can be maintained in the face of the declaration that every thing which defiles a man is a plant not planted by God, and which shall be rooted up, let the candid of every sect consider well and fairly judge.

For the destruction of sin every good man prays and labors; and in this desire, he feels, nay, he knows, that he opposes no "plant" of his heavenly Father's care or favor. On the contrary, he is certain he is but doing what God requires. And what a holy joy must it awaken in his breast, to be assured that his prayers shall be answered, and his

labor be not in vain in the Lord! Universalism is what every good man wishes to be true; the spirit of all true religion is in full communion with the whole doctrine; and we trust the time is not far distant when it will be every where seen and confessed that it is both safe and salutary to embrace a Faith as benevolent as Hope and as boundless as the requisitions of Charity.

MIRACLES.

Many sceptical minds cannot conceive the propriety of miracles, and hence doubt their performance. What is a miracle? Say they—"it is the performance or occurrence of some act contrary to the laws of nature—a suspension or violation of the laws which govern the universe." What are those laws of nature? "We do not pretend to say what all of them are, for we are but partially acquainted with only a few of them." May not miracles, then, be caused by the operation of natural laws with which we are acquainted? The negative of this must be granted, before I can admit the first definition of miracles. The negative must first be believed before it can be believed that miracles are unnatural, or even supernatural.

It is the common law of nature that men and fowls have, but one head and two arms for each individual—yet individuals of these species have been born who had two heads and four legs each. Was this a contradiction or violation of the laws of nature? Oh, no; for this can be partially accounted for—or at least a theory can be framed or imagined which will go very far towards accounting for it—on natural principles. And why may it not be imagined that miracles are the result of certain laws of nature to us unknown, which were brought into operation by causes to us unknown, at that particular juncture? The fortuitous concurrence of the events which produced that particular operation, is as much an interposition of God, as a miracle, on the common views, could be—and therefore a miracle—an attestation of Heaven in favor of him who commands and performs it—it may be he knows not how. I do not say that all miracles were thus performed—though I do not see why they may not consistently be thus accounted for—but submit the foregoing for consideration.

There are some pretty good points in the foregoing. If, as sceptics affirm, nothing is to be received as true, which is contrary to the "common law of Nature," then they are bound to disbelieve such cases as Br. Grosch adduces, though the fact—a fact beyond their comprehension,—is palpable before their eyes.

For ourselves, we have never been satisfied with the popular definition of a Miracle—as the departure from the common laws of nature. Dr. Brown, author of an approved system of Philosophy, sanctioned by the Universities of Europe and America, has somewhere suggested that Miracles are probably produced by the common laws of nature, some of the connecting links of antecedents, and consequences being concealed. For instance: The conversion of water into wine at a Marriage in Galilee, was a Miracle. The water and the wine were the only cause and effect made obvious to the sight; but there are intermediate links in the chain of causes whereby we know the same result is produced. The vine draws upon the moisture of the earth; this is developed in the grape; from the fruit it is expressed and becomes wine. Here we see the several links, and do not call it a miracle, because we see them. The production of the same result under other circumstances, we call a miracle.

Extract of a Letter.

We venture the liberty of giving publicity to the following letter from Br. Averill of Orland. It was not designed for publication; but as the information it contains cannot fail to be as acceptable to our readers as it is gratifying to us, we have concluded to appropriate it to our editorial use and behoof. We rejoice to hear so good an account of the prosperity of the cause east of Penobscot River, and of Br. A's usefulness as a preacher. The Baptist brother whom he mentions will please to notice the fact that he has obtained freedom from the toils of Limitarianism.

Orland, Aug. 24, 1833.

Br. DREW:—As I have never given you any account of the success of my endeavors in attempting to establish the truths of the gospel in the waste places of our Zion—I think it not improper, to acquaint you in a few words with the state of affairs, pertaining to our Lord's kingdom in these parts. The first Sabbath in August I preached in the east part of Brewer, to a large and attentive audience, who appeared to listen with pleasure to the word.

Our Brethren in that place are few in number, but firm as the imperishable rock, that cannot be moved. Leaving that place, I passed through the northern parts of Bucksport, and received an invitation, or rather they compelled me to "come over and help them." They stated to me that their numbers were small, (not exceeding seven or eight, in the neighborhood,) but they were weary of hearing and listening to doctrines, so repugnant to reason and the scriptures, and to their better feelings; and they thought it high time to "awake, and put on their strength." I accordingly visited, the third Sabbath, and carried to them the message, that had been committed to my trust. Previous to the meeting, however, the whole settlement agreed together to turn out "en masse" (they are chiefly Methodist and Baptist,) and attend our meeting, (as they were to have none, on that day;) and make what opposition they should judge necessary. I stood in the presence of a crowded house, and delivered my message of truth. I ex-

horted them, I persuaded, yes, I entreated of them, to receive the "glad tidings," and to treasure it in their hearts, as a "pearl of great price." I have long since learned that persuasion is far better than threats or denunciations; and I found it verified in this place. They seemed to lose their prejudices, after I had informed them of the effects of it, and few, very few, went away angry. I had no opposition in any shape, but all with but two or three exceptions, have expressed a wish that I should make them another visit. A. S. Esq. visited me yesterday, and we agreed that I should preach with them several times before the season closes, to commence the 2d Sabbath in Sept. He informed me that, there were several, that had received a "death blow," to their old system of faith, and were anxious to hear more of the matter. In that settlement, resides one new brother in the faith Deacon J. B. Perhaps you have heard of him. He has lately embraced the truth, and is one of the best of men. You could not know him without loving him. He was and now is, acknowledged by his former brethren—the Baptists—as a worthy man, and a Christian. He was the main pillar of the church, when that is taken away, we may reasonably expect the rest will totter.

I preached in this town yesterday. We are gaining ground here. I now expect to go to Casine next Sabbath.

Our cause is spreading silently but rapidly, and we shall, ere long, behold the sons and daughters of Zion coming in greater numbers even so great that no man can number them, "and all shall know the Lord from the least, even unto the greatest." Therefore let us take fresh courage, wielding the sword of the spirit, the word of our God, that shall stand forever. I hope to have the pleasure of seeing you at Anson.

Yours in the gospel. E. B. AVERILL.

NEW SOCIETY.

We take pleasure in informing our friends, that on Friday last a Universalist Society was legally organized in Augusta, the capital of Maine, under circumstances as favorable as could be expected. If any have wondered that there has not been one in that place before, it must have been because they did not know how things are situated there. The Society, at present, is not large, embracing but about fifty members. No doubt, however, but that it will experience a regular increase. Most of the members are heads of families—and all are citizens of character and respectability. They will proceed with prudence and discretion, determined not to exhaust their strength in the commencement of the race. In this way they calculate on a permanent establishment, that shall be entitled to the public respect and confidence. At the first meeting it was voted to support preaching at least half of the time for the ensuing year, and the Assessors were authorized to raise the necessary funds.

WATERVILLE COLLEGE.

A short time since we inquired if there is no person qualified for President, Professor or member of the Board of Waterville College, but a Baptist? The Editor of Zion's Advocate, who has something to say about bad grammar, takes this question to be a direct assertion, and proceeds to give the names of three gentlemen who are members of the Board, and inquires if they are Baptists. We know not whether they are such or not. Possibly there may be a very few persons, not Baptists, admitted to the Board, for the sake of the popularity of their names; but there might as well never be one, since they are always sure of being out voted by immense Baptist majorities which are uniformly secured against them. His appeal to the Board, and his silence as to the active officers—President and Professors, we understand as an acknowledgment on his part, that none but a Baptist can be qualified for either of those offices. The new President who has just been elected—we have not learned his name—is of course a Baptist minister.

Br. Brimblecom of Westbrook, who, as a Unitarian, was, until his settlement in W. Pastor of a Unitarian Church in Norridgewock, says he did not suppose, once, that his expressing a fellowship for Universalists would forfeit his connexion with Unitarians; but he found such to be the fact. He met with no change in his sentiments, nor did he preach differently than he always had done; but as soon, as a Unitarian, he expressed his fellowship towards the Universalists of Maine, his support was withdrawn, and we believe he has never been invited to officiate in a Unitarian pulpit since. Is this "liberality?"

A CONVERT.

The Mirror copies extracts from the Minutes of the General Conference of Maine; in which, under the head of Kennebec, (where religion is described as "not flourishing") a story is told of a young man—name not given—in Clinton, who was converted from his belief in Christ as the Saviour of all men, to a belief in orthodoxy, by a Tract. This Tract was Hawes' Reasons for not being a Universalist. Will the Mirror please to give us the name of this young man?—We will send him a Reply to Hawes' Tract and convert him back again to the truth.—What a shout of joy the orthodox do set up if they can get a Universalist, be he ever so young or sick. They seem to regard such an acquisition of more value than a hundred other persons.

Y. C. & O. ASSOCIATION.

The annual meeting of the York, Cumberland and Oxford Association of Universalists took place in Freeport on Wednesday and Thursday of last week. Br. Henry Hawkins of Fryeburg presided as moderator of the Council, and Br. D. T. Stevens of Sumner officiated as Clerk. Thirteen clergymen, viz. Brs. Folsom, Rayner, Stetson, Woodman, Frost, Brimblecom, Gardner, Hawkins, Bates, Dinsmore, Thompson, Stevens and Drew, were present. There also appeared to be a good number of Delegates from Societies. It was not in our power to be present with the brethren but one day. The most interesting subject acted upon whilst we were in the Council, was a Resolve offered by Hon. J. Dunn and advocated by Brs. Rayner and Brimblecom, approving the formation of an U. S. Convention of Universalists. After a considerable discussion, this Resolve was indefinitely postponed, but few voting in favor of it. The other business will appear in the Minutes.

KENNEBEC ASSOCIATION.

This Association will hold its annual meeting in Anson next Wednesday and Thursday. We hope our Ministering brethren and Delegates from distant Societies will make every effort to attend. Br. T. F. King of Portsmouth, and Br. Calvin Gardner late of Lowell, we trust will be present.

✂ We can give the Trumpet no other or different information on the subject of its last week's inquiry, than that we have already given.

York, Cumberland and Oxford Association of Universalists.

The Ministers and Delegates composing this body met at Freeport, August 27, 1833. Having convened in the evening, at the house of Br. Joseph Lufkin, united with Br. Bates in devout prayer for Divine assistance, and then proceeded to organize by choosing, Br. H. HAWKINS, Moderator, and Br. D. T. STEVENS, Clerk.

Voted, That Brs. I. Dennison, S. Dennison, J. Lufkin, J. Eldridge, and J. Dennison, constitute a committee to arrange the public services. (This committee, I believe, was raised from the Freeport Society.)

Adjourned till to-morrow morning, 8 o'clock.

WEDNESDAY MORNING, Aug. 28.

The Association met according to adjournment. Prayer by Br. Rayner.

Voted, That Brs. Zenas Thompson and Elijah Hall, be a committee to examine the credentials of Delegates.

Voted, That Brs. M. Rayner, S. Brimblecom, and H. Hawkins, compose the Committee on Fellowship and Discipline.

Voted, That the Second Universalist Society in Westbrook, be received into the fellowship of this body.

Voted, That a Committee be raised for the purpose of nominating Delegates to attend the Maine Convention.

Also, That Brs. J. Woodman, Z. Thompson, E. Hall, Joshua Dunn, and Wm. Bradford, constitute that Committee.

Adjourned to half past 5 o'clock, P. M.

Met according to adjournment.

Voted, That the Fellowship of this Association be extended to the First Universalist Society of Pownal.

Agreeable to the nomination of the foregoing Committee, the following brethren were appointed to represent this Association in the Maine Convention at Waterville, in June 1834: James Bean, Jay, Asa Bradford, Turner; Josiah Dunn, Poland; F. O. J. Smith, Westbrook; Nathaniel Bennett, Norway; Benj. Quimby, Westbrook; Sprout Hapgood, Waterford; R. R. Kendal, Freeport; Moses Buck, Sumner.

Voted, That, in case any of the above appointed Delegates shall not be able to attend to the duties for which he is chosen, he shall have the power to appoint a substitute, and furnish him with the necessary credentials to act in his stead.

Adjourned to 8 o'clock, to-morrow morning.

THURSDAY MORNING.

Met according to adjournment. Prayer by Br. Thompson.

Resolved, That when this Association adjourns, it adjourn to meet at Turner.

The following preamble and Resolution, presented by Br. Drew, were unanimously adopted.

Whereas, brother William Frost considers himself implicated in having acted "injudiciously" in bringing some things relative to a ministering brother, before the Maine Convention of Universalists at Buckfield, and in the Minutes and Circular Letter of the Y. C. and O. Association convened in Gray in 1832, which Minutes and Circular Letter have reference to these things; Therefore,

Resolved, That the Association disclaim all intentions of censuring or suspecting the motives of Br. Frost in that business, and we do regard Br. Frost as one of our most faithful, devoted, and worthy brethren and friends to Gospel order and the cause of Truth, in Maine.

Voted, That the Clerk be requested to forward the Minutes of this Association, accompanied by a Circular Letter to the offices of the Christian Intelligencer and Christian Pilot for publication.

Voted, That the thanks of this Association be extended to the Baptist Society in this place for their liberality in granting, unsolicited, to us, the use of their Meeting House.

Voted, That thanks be given to the Moderator for his services on this occasion.

The Association then adjourned till the last Wednesday and Thursday, preceeding the last Wednesday in August, 1834.

Order of Public Worship.

WEDNESDAY, A. M.

Reading the Scriptures and Prayer, by Br. Bates.

Sermon, by Br. H. Hawkins, from Romans viii. 1, 2. Prayer by D. T. Stevens.

AFTERNOON.

Prayer, by Brs. Gardner. Sermon, by Br. A. A. Folsom, from Hebrews i. 1, 2. Prayer by Br. Folsom.

Prayer, by Br. J. Woodman. Sermon, by Br. G. Bates, from John i. 8. Prayer, by Br. S. Brimblecom.

THURSDAY, A. M.

Prayer, by Br. William A. Drew. Sermon, by Br. C. Gardner, from Gal. v. 1. Prayer, by Br. Wm. Frost. AFTERNOON. Prayer, by Br. H. Hawkins. Sermon, by Br. Rayner, from 1 Peter, i. 8. An appropriate address and closing prayer, by Br. S. Brimblecom.

Ministers present.

M. Rayner, Portland; G. Bates, Turner; Wm. Frost, Gray; J. Woodman, New-Gloucester; Z. Thompson, Westbrook; S. Stetson, Durham; H. Hawkins, Fryeburg; A. A. Folsom, Hingham, Mass.; S. Brimblecom, Westbrook; A. Dinsmore, Poland; C. Gardner, —; D. T. Stevens, Sumner.

Delegates present.

Josh. Dunn, Nath'l Shaw, Portland; Jesse How, Joseph Robinson, Sumner; Nath'l Bennett, Elijah Hall, Norway; Elisha Higgins, Wm. Porterfield, 1st Society, Westbrook; Stephen Brown, Benj. Quimby, West-Stiles, 2d Society, Westbrook; John Briggs, Wm. Bradford, G. H. Keen, Turner; Joseph Lufkin, John Dennison, Jehiel Eldridge, Freeport; Nath'l S. Lawrence, Woodbury Stimpson, Gray; Solomon Rowe, John Witham, Foster Smith, Danville; Josiah Dunn, Enoch Littlefield, Dan. B. Hatch, Minot; Charles Chipman, James Chipman, Poland; Henry Warren, Jos. Lufkin, Pownal. [Circular Letter next week.]

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

SHORT SERMONS—No. XCI.

TEXT:—"Is it not lawful for me to do what I will with mine own?" Math. 22: 15.

What man does not feel the propriety of answering such a question in the affirmative? Who does not feel that he has a right to dispose of his own property as appears to him good? No man wishes another to take the right from him. When one assumes or presumes to dispose of another's property or person we judge that he is a thief, or robber, or knave or cheat, or rogue or villain. Some such names we give those who take another's property, without his consent. We consider them enemies, or oppressors, or unjust, or unrighteous persons, who deserve to suffer according to their evil deeds. A man's own property is at his own disposal. What more general law of righteousness is there imprinted on the minds of all mankind! The savage as well as the civilized man feels the propriety of this law. And all men in all countries feel that there is no greater right, enjoyed by all. Even the slave will feel this right. What is his own fellow slave has a right to take from him. What a master shall give or intrust to one slave or servant, no other slave or servant, has a right to command. So what a slave or servant, possesses independent of his master, as his own property, the master can have no just right to take from him. Hence, if all men are borne free and equal, according to the declaration of Independence of the United States, no man has a right to make a slave or servant of another without his consent. For this freedom and equality are his own, and he may do what he will with his own. If a man hires out himself or sells himself for a time to another, for a certain price, he should fulfill his obligations. For now he is not his own, for he is bought with a price. But that price whatever it may be, is his own to dispose of. It must be admitted, I think, that a man may lawfully do what he will with his own. But at the same time, if it be true, then no one may lawfully dispose of another's property, but according to his will or conduct. One having a lawful right to do what he will with his own, gives him no right to do what he will with another's property, but prevents, or prohibits him by so doing. While, therefore, every one has a lawful right to do what he will with his own, he has no right to dispose of another's property, but according to the rights of others will and pleasure.

From this general law of all nations, we may learn the law of God respecting his creature man towards himself. What has man that he has not received as a lent favor from God? This favour, whether it be his person, or his property, or his connexion, or his honour, or his influence, or whatever else, we can conceive, all is God's. Man has nothing, which he has not received. The earth is the Lord's, and the fulness thereof; the world and they that dwell therein. Hence no man has any lawful right to dispose of himself, or any thing which he possesses, but according to the will of God. Hence every man is accountable to God for the improvement which he makes of his time, his talents, his property, and his all. He has no lawful right to do what he will with another's property. He usurps another's right of power, when ever he ventures to use or improve another's possessions, but according to the owner's will or approbation. When any man therefore improves his powers and faculties of body or mind, at any time, but according to the law of his Maker, he behaves like a trespasser on another man's property or possessions. As no man can keep his life, or health, or reason, or strength, or friends, or riches, but as God is pleased to continue them in the enjoyment of them, so no man has a lawful right to use or abuse, or spend, or enjoy, or lay up, or lay out any of these powers or faculties, or gifts, or favours, according to his own will and pleasure, but according to the command of God. If any one presumes to take God's property and use or dispose of it as they please, without consulting the will of God, and aiming to please him, they will be considered by him, as transgressors, trespassers, thieves, robbers, rogues, knaves, cheats, deceivers, pilagers, yea invaders of his territories, and taking and using, what they have no right to, but according to his directions. What would a king, or president, or rich and powerful man, say and do, were he to know that people were daily encroaching on his right and privilege, and make no enquiries, ask no leave, gain no liberty? They might be ignorant respecting these invaders and robbers, they might bear with them on account of their own weakness; they might feel themselves to be inadequate to detect them, or to prove them guilty; or they might abandon their own rights rather than contend with them. But surely the Almighty, the all-wise, the all righteous Being will by no means clear the guilty; he is a God that judgeth in the earth; he will let no transgressor escape his righteous judgment: he will bring every work into judgment whether it be good or

evil: he has said there is no peace to the wicked: he has said the way of the transgressor is hard: he has denounced tribulation and anguish upon every soul of man that doeth evil: he has said, the wicked shall be turned into hell, and all the nations that forget God: he has brought upon a Cain, a punishment, which he said was greater than he could bear: he did drown an ungodly world with a flood of waters: he did overthrow Sodom and Gomorrah with fire and brimstone from heaven: he did inflict terrible plagues upon the unbelieving despisers of God in Egypt; in the red-sea, and in the wilderness. He did punish his chosen people, when they forsook the Lord, and walked after other gods, in the promised land; by sending upon them famine, pestilence, enemies, and evil beasts. He did bring greater troubles upon the persecutors and rejectors of Christ, than ever before, or since. They crucified Christ and his disciples, and they were crucified themselves, till there was no more room.

Now, the same holy, true and righteous God, lives and reigns. Now he sees how people improve their powers and faculties of body and mind: how they spend their time and their property: how they treat God and their property: how they consult their own private interest or honour, respecting what he would have them to do, they trespass on his right, and say by their conduct, God shall not command his own creatures, and his own possessions. Will not God be avenged on such people as these? Will he not take away the inheritance which they misimprove and cast out like the unprofitable servant, and give his vineyard to others? Will he not cause the unrighteous gains of those, who to enrich themselves, will make poor, and bring trouble upon their fellow creatures. Let all consider well, what they do. Christians are not their own, for they are bought with a price, and they have promised to serve the Lord, therefore, they should glorify him, with their bodies and spirits which he has. It is only the willing and obedient who shall eat the good of the land. The selfish, and ungodly, and unrighteous cannot enter and enjoy the kingdom of God, which consists in peace and joy in the holy Ghost. Every man knows whether he is happy in God or not. How can those be happy in God, who live without God in the world? Without the love of God; without the peace of God: without joy in God?

[For the Christian Intelligencer.]
REMINISCENCE.
It was one of those delightful evenings, when the rigid heat of a summer's sun was rapidly receding in the train of its glorious author beneath the western horizon, when the retiring rays of the majestic king of day, and tinged with vivid hues the bright expanse above, stretching, the departing glories of day, far and wide o'er all the gaze of wondering man; that, weary of the noisy din of the village, I strolled far from the haunts of busy strife, and wandered alone and free amid the luxuriant beauties of the verdant earth.

Unconsciously I strayed aside from the beaten track of man, until I found myself surrounded by the 'bleating flocks and lowing herds' of the wealthy 'lord of the soil,' the windows of whose residence could now be seen in the distance, burnished with the last rays of the setting sun.

I hesitated. Prudence forbade proceeding in my rambles, and I seated myself upon a grassy bank, and was soon lost in anxious reminiscence, and the long dormant recollection of past events rushed like a mighty current before me, loading my mind with error at the 'hair breath scapes' I had unconsciously passed. I beheld on every hand the yawning gulph of vice and infamy, wither my meandering steps were fast approaching—the giddy whirlpool of drunkenness and delusion, with its insatiable votaries of all ages, ranks and conditions, arrayed in blackened aspect, in all its frightful shapes of horror and darkness.—My wandering feet had nearly turned aside to grasp the specious ill, but some unseen hand had guided me safe from the very brink of the fearful precipice, and rescued me from impending ruin.

Turning my thoughts from the past, I endeavored to penetrate the thick shades of futurity and to lay up before my painful vision, the pleasures, the sorrows and sufferings that should beset the course of my pilgrimage upon the earth. But oh, the gloomy, fearful veil, that with its ponderous darkness shielded all the untold events that hovered around my path on earth. I was yet young, and inexperienced in the arts and intrigues of a deceitful world. Thoughts of those whose prospects in life were even fairer than mine, who had yielded to the seducing influence of vice and had ended their mortal career in ignominy and disgrace, dashed with the rapidity of lightning across my distracted and anxious mind, and in the agony of my heart I cried,

"O how shall I with heart prepared
Those terrors learn to meet,
How from the thousand snares to guard
My inexperienced feet."

As thus I mused, I was interrupted by the sound of footsteps and on turning round discovered a venerable form approaching whom I at once recognized as an aged and valued friend and the defender of every virtue that adorns the human character. I returned his cordial salutation with gladness, and after apologizing for intruding upon my solitude, he seated himself beside me.—"Young man, said he, why dost thou leave the joyous mirth of yonder village, and thus solitary and alone visit this sequestered spot? Thy young companions are now perhaps enjoying the social cheer of merriment and festivity, while thou art here alone, and by thy appearance, one would suppose that thou hadst not a friend on earth." Sir, said I, without any pretended object in view, I have wandered hither, and since I found myself alone and unseen by all the world I have mused upon the vanities of earth—upon the delusions of the infatuated race of man, and attempted to drag up before me, my future destiny. "But thou art yet a youth, and though I perceive thy name and thine age accord with one of old, thou wilt not attempt to 'show thine opinion' upon matters which thou canst not fathom?"

I cannot, I replied, and this is the cause of my present anxiety and distress. I am unable to read the veil that hangs suspended over the untold records of years to come.—All before me is doubt and darkness; the

recollection of the past fills my mind with fearful apprehensions of the future, and who shall guide my steps aright. "For," said he, "thou hast tried the fleeting things of earth, and they have perished before thee; the loftiest monuments of human skill will moulder and crumble to dust. The joys of earth are perishable and fleeting as the unstable wind. But there is one hope yet left for thee which shall abide when all things else have gone into the silence of oblivion. Fix thy mind upon the Great Eternal 'who rules in yonder heavens—who ruleth every where, and whose essence is the life—the living principle of man: This is the unseen hand that has guided thee through all the evils which thou hast passed and if thou wilt look to him, he will 'cover thine unguarded head,' through all thy trials here below. Thy times are in his hands, he careth for thee and will deliver thee, with all the ransomed of the Lord, from this bondage of corruption under which thou groanest and translate thee into the kingdom of his dear Son, where the wicked shall cease from troubling and the weary soul shall be at rest—where tears shall be wiped from off all faces, and anxious doubts and fears shall no more assail thy youthful breast.—There shalt thou rejoice at the tribulation thou hast endured, that they have worked out for thee a far more exceeding and eternal weight of glory."

Trust thou in God, for he is faithful to perform all that he hath promised. The beautiful landscape which we beheld unfolded before us the work of his all-forming hand.—The sun that has just sunk beyond the western hills is a fit emblem of his impartial, unreserved goodness; the moon and those glittering stars are the works of his fingers and we as many symbols of his watchful care and protection, during the silent hours of quiet and repose. Place thy confidence in him and rest assured he will never leave thee nor forsake thee—though he hide his face from thee for a moment, yet a multitude of loving kindnesses will he repay thee. Deal justly, love mercy and walk humbly before him all the days of thy life, resist the snares and temptations that entangle the unwary, unsuspecting youth, shun the paths of vice and folly and let thy hope point to that serene abode, that heaven which is above, the mother of us all.

I rejoice that thou art possessed of a contemplative mind, and a disposition to avoid the dangers that beset the thoughtless career of youth. May thy seriousness lead thee in the path of every virtue and the God of all grace conduct thee safely to the end of the journey of thy life, and grant thee a crown of life forevermore.

"My son, know thou the God of thy fathers, and serve him with a perfect heart and with a willing mind; if thou seek him, he will be found of thee; but if thou forsake him he will cast thee off forever."

The dew of evening were gathering fast around us and prudence hastened our separation. I sought my home resolving to pursue the road to happiness—the path of virtue—whose ways are pleasantness and all whose paths are peace. "Great peace have they that love thy law, O God, and nothing shall offend them. ELIHU.

[For the Christian Intelligencer.]
IGNORANCE AND SUPERSTITION.
NO. V.
Before closing this subject, it may not be improper to say a few words respecting ignorance and superstition among the professed teachers of the gospel. Here it may be thought that I am entering on a subject, whose other heads should investigate. Of this, I am fully aware. But while my aged fathers are thus profitably engaged in the glorious cause, their son would not desire to remain an idle spectator; but with a heart that desires to do good, he would humbly offer them his feeble assistance.

It is true my head is not silvered by age, nor my mind stored with the experience of number of years. The cares and sorrows of maturer life have not yet been imprinted on my forehead, neither have sage reflections been instilled on my youthful cheeks. Although my youth and inexperience might seem to commend me to take a more humble station, than that of criticising on the wisdom of my teachers,—yet that mind which ever wishes to be free, and to express its sentiments without fear, whispers to my heart, and bids me press forward. When I see ignorance, bigotry, superstition, priestcraft and wickedness leading the minds of thousands astray; clouding their understanding with the dense fog of tradition, sowing the seeds of despair in their paths; planting the thorns of misery on their pillows, making their moment's repose hours of the most cruel anguish, and thus rendering their lives a burden too grievous to be borne—when I say, I see these things, and then consider that the preachers—the professed preachers of Christianity are the main-spring of the whole, truly my heart bleeds with anguish within me. And where is there a person, with a heart less cold than the polar regions of the North, and with a mind less stupid than the senseless block of marble, but that weeps the tears of distress, when he beholds common sense obliged to fly before the whirlwind of fanaticism! With these reflections on my mind, I would say a few more words, and then close the subject.

In the first place, we would briefly notice the effects of ignorance with the professed teachers of Christianity. In many instances we are obliged to say that they are *willfully ignorant*; not receiving wisdom when she presents herself before them. In such cases they are deserving of more censure than in any other. When the means of instruction are before us, and we will not improve the precious moments as they fly, truly there is no apology for us. Therefore a professed teacher of the gospel, who thus willfully continues in ignorance, when the way of truth is open before him, ought to be looked upon as one that desires to keep people in the paths of error.

But in many instances we find the preachers continue in ignorance in consequence of the way of truth being hedged up by the tradition of their fathers; therefore it would be useless to look for improvement among this class, until that is taken out of the way. By this, we would not wish to be understood as calling their erudition, or their wisdom in question; but we do say without hesitancy, that we consider a large majority of the professed teachers of the gospel in gross ignorance with respect to the true meaning of the sacred scriptures. As a proof of this, let any observe or but notice the numerous con-

traditions in their sermons. In one part of their discourse they will advance some point of doctrine, and quote some passage of scripture to prove it; shortly they will bring forward another idea, that will plainly contradict the first, and then quote scripture to prove that. In this way, the bible is made nothing but a confused mass of contradictions. Well might we say to such teachers as Christ said to the Sadducees: "ye do greatly err not knowing the scriptures, nor the power of God." Thus we must conclude that as long as the preachers continue in ignorance, there will be but little improvement among the people. Are not our preachers fully aware of this? Then why do they continue to lead mankind in the paths of error? The answer is easily given. Let the world be made acquainted with the true meaning of the sacred scriptures, and all those erroneous ideas that have been taught to men for centuries would be immediately exploded, and the teachers of them considered impostors. Thus the professed heralds of salvation continue to impose upon the credulity of the people, and palming that off on their hearers, which they know in their own souls contradicts reason and common sense. Can you kind reader, say that such men are honest? If you can, it is truly a mystery to me.

We will now notice some of the consequences of superstition with this class of people. This has been the cause of more fatal mischief to ministers, than all other evils put together. It not only leads the older men astray, but those who are inclined to look to them for instruction are entangled in the same fatal snare also. It has filled minds with the most horrid ideas of the character of our heavenly Father, and has been handed down from one generation to another the most nonsensical ideas of religion, that the wild imagination of human beings can invent. Yes, by the aid of superstition, preachers have turned God into a demon, and heaven into a place of cruelty. They have conjured up legions of furies of darkness located an endless hell of torment, and with unblushing barbarity condemned a large portion of the human race to be its occupants. They have distracted the young and the old, the man of gray hairs down to the infant in its mother's arms, with their hobgoblins, and have filled the nursery with ten thousand vamps of destruction, whose carnivorous appetites can only be satisfied with the blood of human souls. They have converted the once peaceful dwellings into confusion and uproar; and driven fathers to destruction, and mothers to despair. The young, the fair, and the innocent have been subjects of their fanaticism; and the beautiful scenes of rejoicing, have been turned into lamentation and mourning. They have compelled fathers to weep for their sons, and mothers for their daughters—brothers for their sisters, and sisters for their brothers, friends for friends, fearing that they had fallen into the hands of an angry God. These are the effects of superstition with preachers.

I have not made these remarks with any malicious intention, or with a design to wound the feelings of any; neither are they the wild flights of fancy, but they are truths—and solemn truths, which none but bigots and fanatics will pretend to deny. Perhaps I may be censured by some, who may consider their creed attacked by the strong hand of truth, and call me an heretic, unbeliever, or a despoiler of all religions, for thus speaking so plainly; but if I am to be censured for this, may God grant that I ever may continue a subject so worthy to be censured while life continues to animate this mortal frame, may I never be found advancing that which reason and common sense would revolt at, or ascribing a character to God, that I should blush to take to myself.

I would now ask, whether religion can be any service to us, while those who profess to be teachers to the people, are endeavoring to instill the most erroneous ideas into our minds. Can such a religion, as a large majority of our preachers now advocate be any alleviation to our troubled minds? Will it bind up the broken heart, comfort the afflicted bosom, or give the balm of consolation to the grief worn soul? Will it dry up the tears of the father, banish the fears of the mother, and give them the blessed hope of eternal life for their offsprings beyond the grave? No,—and I say any religion that will not do this, is worse than all the atheism and scepticism in Christendom. Worse did I say? It is the very foundation and capstone of atheism.

Then let the solemn question be asked our preachers, why they thus continue to walk in the paths of ignorance and superstition. Ye, who profess to be the heralds of salvation, why do ye thus continue to pervert the holy scriptures, by teaching the tradition of your fathers? Why will ye continue to distract people with your superstitious dogmas, when you know they are opposed to the whole tenor of the bible? Why do ye delight to turn joy into mourning, and pleasure into pain? How happens it, that ye profess to be the preachers of salvation, and yet can damn a large portion of mankind to endless torments? Can you long expect to be considered as advocates of that blessed doctrine, which is "peace on earth and good will towards men," when you are dealing "eternal damnation, firebrands, arrows and death," through creation? No, my brethren, you cannot long expect that people will adhere to your erroneous ideas; for the time is fast coming, when the kingdoms of this world, shall become submissive to the reign of Jesus Christ. Then shall error cease, and delusion fly to the regions of eternal night. Then shall ignorance flee away as a shadow, and wisdom and truth take possession of every heart. Then shall superstition hide her hideous head, and retire to the land of forgetfulness.

XENOPHON.
In New-York on Tuesday, Robert Kid, for beating his wife, whom, when he was sober, he treated with kindness and attention, but when drunk shamefully abused and beat, was sentenced to the penitentiary for six months. His wife entreated the court to be lenient with him, in consequence of his having promised to use her better for the future, but this being the second or third time that he had been before them for the same offence, her petition was refused.—*Peter Curran*, for beating a small lad with peculiar severity, was sentenced to an imprisonment in the penitentiary for two months.

EASTERN CHRONICLE.
"And catch the manners living as they rise."
GARDINER, FRIDAY, SEPT. 6, 1833.
COLD WEATHER. For the last week or two the weather hereabouts has been any thing but "dog day" weather. Within a week there have been two slight frosts—which, we believe, however, have not been severe enough to kill tender vegetables.

On the whole the season has proved a good one. The grain and hay harvests have come in abundantly and in good order—never better. Potatoes, also, an article new to the staff of life, are abundant. A severe frost within a fortnight would destroy most of the prospects for corn.

At Bowling Green, Kentucky a short time since, Miss Rochester, daughter of W. H. Rochester, died of fright, occasioned by a rude boy having run after her, on her way to school, with a mask or false face on him. She ran, in her fright, into a pond of water, whence she was carried to her father's house, where—when nature was exhausted by frequent convulsive or apoplectic fits—she expired: aged five years and five months.

The public are cautioned against receiving two dollar counterfeit notes of the Dorchester and Milton Bank, Massachusetts—stereotype plate, well executed. Also five of the Geneva Bank, New-York; five of the Grand Bank, and two of the Franklin Bank, Boston; all counterfeits of the same [Perkins'] plate.

DARING ROBBERY.—The light fingered gentry made another fine haul yesterday, on board the steam Boston, as she was about to start for Providence. They succeeded in extracting the wallet of a gentleman from his pocket, containing 580 dollars in U. S. Bank bills; and although he had slight perception of the operation, and turned immediately round to discover the villain, it was impossible to fix with certainty upon any one of the several persons who had been crowding behind him, no doubt with a perfect understanding of the part which each was to act. The wallet was a brown leather one, having upon it the name of the owner, George F. Coles. Most of the bills were of the mother Bank; three were \$100s, the rest 50s and 20s.—*N. Y. Jour. Com.*

SMUGGLING.—Forty chests of Bohea Tea have been seized at Halifax, N. S. while the crew of the schooner which carried it were actually employed in landing it.

Look out.—A spontaneous combustion of Coals occurred at St. Johns, N. S. lately, and did considerable injury before it could be got under. It could not be extinguished until the coals were removed.

BEARS.—A number of these ferocious animals are roaming through Nova-Scotia, devouring sheep, pigs, &c. A country-woman going to Halifax, lately, with a load of shingles, was not a little surprised to meet with one of those savage creatures in a thicket by the way side, which surveyed her person very carefully, and then walked off at his leisure without attempting to attack her.

SMALL POX.—A child of Mr. John Richards of this village is now sick with this disease. A relative of Mr. Richards from the State of Ohio visited him a short time ago. His wife who came with him was taken sick with a fever accompanied with an eruption, and subsequently the man himself, who is now at Augusta, was taken with the same disease, which is now pronounced to be the Small Pox.—The child is recovering, and measures have been taken to prevent the spread of the disease, and no alarm need be excited.—*Wintrop Farmer.*

The Schr. Halcynon has arrived at New Orleans from Tampico, with \$220,000 specie. The letters by this vessel are to the 16th ult., which state that affairs throughout that country, remained in the same unsettled state as per last advices.

A Tediuous Medicine. We see in a Massachusetts paper an advertisement of a patent medicine, which to be of any use, the advertiser says must be applied internally and eternally.—*L. I. Farmer.*

Cape De Verds. Capt. Marriner, of the brig Zipporah, arrived at New York from Cape de Verds, states that seven cargoes of provisions had been received from the U. States, and one cargo of corn from Africa, 18,000 persons had died by starvation, and not 40,000 as has been stated; and if the rain should fall as usual this month, they would do very well; otherwise they would need assistance from the people of the United States, again, & to whom they are very grateful for their goodness heretofore towards them.

A physician, returning to Philadelphia on Friday evening, in the steamboat Burlington, had his pocket picked of several hundred dollars in bank notes. A strange gentleman, who made himself quite social and agreeable with the Doctor, while dining in Burlington, continued his kind attentions until, on landing, the pocket-book was missed; so also was the gentleman.

SUICIDE.—Mr. Calvin Hobart, a resident of Massillon village, N. Y. committed suicide by drowning himself in the Ohio Canal, a short time since. The cause of his thus putting an end to his life was mental derangement, occasioned by a too free use of intoxicating drinks. He has left a wife and two children.

SWEET APPLE PUDDING. Take one pint of scalded milk, half a pint of Indian meal, a tea-cupful of salt, and six sweet apples cut into small pieces—should be baked not less than three hours—the apples will afford an excellent rich jelly. This is truly one of the most luxurious yet simple Yankee puddings made.—*N. Y. Farmer.*

In boiling salmon, split the fish from head to tail; if you do not do this, but boil it entire or cut it horizontally through the middle, it is impossible to cook it thoroughly, the thickness of the back and shoulders being such, that if the outside be properly done, the inside must be little better than parboiled. On the Tweed, and other salmon districts, the latter system is held in abomination.

TEMPERANCE TALKER. Mr. Alden Fuller has opened his house in this town, for the accommodation of all travellers who are satisfied with the usual accommodations of a public house, without the use of ardent spirits.—*Norridgewood Journal.*

The Penobscot Association will meet in Bangorville the 9th and 10th of Oct. next.—The presence of our ministering Brethren from different parts is earnestly desired, the friends and Brethren will call on Br. Barsley in the village and he will see that they are provided for.

TO CORRESPONDENTS.
After all, owing partly to an accident in the transmission of copy, and partly to the length of the article, we have not been able to give place to "Spectator's" article relative to Father Rale, this week. Our good brother's article from Millburn has come to hand. We hope to see him next week and have a conference with him on the subject.

APPOINTMENTS.
Br. F. A. Hodson of Bedford, N. H. will preach in Readfield on Sunday the 8th Sept.
Br. Thomas F. King of Portsmouth, N. H. will preach in Bangor on the second and third Sundays in September.

Died.
In Nashville, Tenn. 13th ult. William Gibbs Hunt, Esq. Editor of the Nashville Banner, a native of Boston, aged 42 years and 6 months.
In New Orleans, Mr. Peter Knightbunka, a native of England, and for the last 14 years a Branch Pilot to the bars of the Mississippi.
In Augusta, John Hancock, son of Mr. Russell Easton, aged about 1 year.

Married.
In Vassalborough, Mr. Robert Aley to Miss Mary Bligh.
In Augusta, Mr. Jones to Miss Louisa Hilton.
In Belgrade, Mr. Ira Brauch to Miss Mary Jane Richardson.
In Brewer, Mr. Horatio N. Cutler to Miss Margaret C. Johnson.
In Belfast, Mr. Samuel F. Tuttle of Portland, to Miss Cordelia Holland.
In Portland, Mr. George Ayres to Miss Mary J. Frost.

BOOTS & SHOES.
JAMES R. SHAW has received and now opening an extensive assortment of Boots & Shoes of every description, the greater part of which is superior to any ever brought into the place, and which he will warrant to be the best rate and to give satisfaction to the purchaser. Having taken great pains to select it from one of the best Manufacturers, Ladies and Gentlemen wishing to purchase articles in his line would do well to call and examine the above before purchasing elsewhere. He has some articles entirely new, such as Ladies India rubber kid shoes, a superb article; India rubber cemented to kid in such a manner as to prevent its contracting or drawing the foot; also, Ladies, Misses and children's India Rubber Overshoes at very low prices. Ladies morocco lasting and kid ornamented slippers of the latest fashions—also Gentlemen's thick boots, lined feet, and warranted, a water proof article—very different from those generally sold, also calf-skin boots sew'd and peg'd, from \$2.50 to \$5.50; boys thick boots from \$1.50 to \$2.50; gentlemen and boys pairs of all kinds. He also keeps constantly on hand Sole and Upper Leather, Calfskins, and a variety of other articles.

The subscriber is well aware that the trade has suffered in consequence of the inferior quality of the stock sold in this place, and for one he is determined to supply all such articles as he can warrant good and cheap.
Gardiner, Sept. 5, 1833.

FURNITURE, AT AUCTION.
WILL be sold at PUBLIC AUCTION on Wednesday next, the 11th inst. at the house occupied by J. DICKMAN, a lot of FURNITURE, nearly new, consisting of BEDS, BEDSTEADS, CHAIRS, TABLES, LOOKING GLASSES, CROCKERY, and GLASS WARE, Cooking Utensils, &c. &c.
Gardiner, Sept. 5, 1833.

NOTICE.
THE subscriber being about to close his business in Gardiner, requests all persons having unsettled accounts with him to call and settle the same previous to the 10th of October next, otherwise they will have to settle with some one who, perhaps, will not be so accommodating as himself.
He hopes all persons interested will heed the above friendly notice and call without delay as he is determined to bring his business to a close by the time above stated.
GOING HATHORN.
Gardiner, Aug. 27, 1833.

SELLING OFF AT COST.
THE subscriber informs his friends and customers that he will sell the remainder of his stock of English and Domestic Goods at COST; and all persons wishing to purchase any such articles, will do well to call soon, as he is about closing business in town.
ALSO—A large assortment of Crockery Ware.
GOING HATHORN.
Gardiner, Sept. 4, 1833.

NEW BOOKS.
MARY of Burgundy, by the Author of Henry Master-ton, 2 vols.
Memoirs of Zerah Colburn.
Wild Sports of the West.
Bakewell's Philosophy.
Peter Parley's Arithmetic.
Parley's Magazine, bound. For Sale by WM. PALMER.

Kennebec Boom Corporation.
THE annual meeting of the Kennebec Boom Corporation, for the choice of officers and other business, will be held at the Gardiner Hotel on Tuesday Sept. 24th, 1833. A general attendance is particularly requested.
P. SHELTON, Sec'y.
Gardiner Sept. 4th, 1833.

NOTICE.
THE copartnership heretofore existing under the firm of GORHAM & MOORE is this day by mutual consent dissolved, and all persons are requested to call and settle their accounts with EBER'S MOORE, JR. who is duly authorized to adjust the same.
WM. GORHAM, JR.
EBER'S MOORE, JR.
Gardiner, Aug. 28, 1833.

LIFE OF REV. JOHN MURRAY.
JUST published and for sale at this Office, the "Life of Rev. JOHN MURRAY, preacher of Universal Salvation. With Notes and Appendix—by Thomas Whittemore."

This edition is from the original edition published by Mrs. Murray, and is much enlarged with copious Notes, and an Appendix, containing certain historical documents; and large extracts from Mr. Murray's Letters and Sketches, illustrative of the relative sentiments of Murray and Winchester. Price 50 cts.

HELL TORMENTS OVERTHROWN.
JUST published, and for sale at this Office, "The Doctrine of Hell Torments Overthrown—in three parts—1. Of the torments of hell, the foundation and pillars thereof searched, discovered, shaken and removed, &c. 2. An article from the Harleian Miscellany on Universalism. 3. Dr. Hartley's Defence of Universalism." Pages 166—price 37 1/2 cents.

STREETER'S NEW HYMN BOOK.
THE subscriber has published the Sixth Edition of this popular Hymn Book, which he now offers to the Universalist public at the low price of 62 cts. single, handsomely bound and lettered, either in black morocco, or light sheep. A liberal discount will be made to those who buy by the dozen. Universalist Clergymen and others, wishing to circulate the book can be supplied on sale, by directing their orders to,
B. R. MUSSEY.
No. 29, Cornhill, Boston.

POETRY.

AN ORTHODOX VISION.

Supposed to have been seen by Deacon Peter Pious.
Peter Pious was an honest, and in all things seemed
A man who was just and correct;
By the men of the world he was justly esteemed,
And by the church members his spirit was deemed
As a truly numbered among the redeemed,
The sanctified, holy elect.

And they made him a Deacon; there were but a few
So worthy, when taken to all—
For, besides that his conduct was upright and true,
His visage was solemn, his faith was "true blue,"
And he was an excellent Psalm singer, too,
And could make a good prayer withal.

And Peter was orthodox—not in the way
By Divines is now understood;
For he did not believe, as Arminians say,
That sinners are free to despise or obey,
Receive or reject—and that they try one way
Select either evil or good.

But Peter believed in the wholesome decrees,
By many so harshly condemned—
That God is Sovereign, and that if He please
He is free to elect whom, and rebuke them, too,
Before they existed, if fitting he sees,
To save, or let them be damned.

And thus Deacon Pious deeply believed
The Almighty disposer had done;
Nor could he discover the sinners' grievance,
By supposing him *born* to be damned and deceived,
For he held that the righteous salvation received
Through Sovereign favor alone.

The rearing of Edwards and Emmons had led
His mind to believe that the pictures of dread
Their vivid imaginings drew,
Were founded in justice—yet often he thought,
With horrors too dreadful these scenes might be fought,
(He prayed that they might, tho' his faith wavered not)
To be in reality true.

On a wild winter eve, by the cheerful fireside,
The Deacon sat in his own chair;
And much he had read of the woes that befall
The reprobate sinner beneath the fold,
Of vengeance and endless despair.

By some it is said, on the evening to which
Convinced our office will be,
That Peter had taken a few glasses too much
Of "Pious's Burgundy"—but no will vouch
For the truth of the story—more practices such,
Cowardly were by some more than he.

But he that is in a way, suffice it to state
The Deacon's highly-esteem;
On his character further, I will not dilate
But in his own language proceed to relate
His after death Vision Dream:

"I dreamt, I dreamt, and I dreamt away
From earth, I was suddenly borne;
And I hoped none to dwell with the holy array,
Of angels elected, to bank in the ray,
Of glory celestial—immortal day,
No more to lament or to mourn.

"But alas! when the spirit who guided me on,
I asked his instructions—I turned—he was gone,
And I found myself standing, dejected alone,
On the brink of the ocean of hell.

"Before me rolled on the wild waves of despair,
By wrath and with fire they were lit;
And I trembled all over with violent fear,
As the horrible yells of the damned on the air,
Rose up from the bottomless pit!

"The fate of the wicked, how shall I describe?
On the scene it is awful dwell;
How I tremble, and shiver, and throb the scribe,
With the whole of the created, impudent tribe,
Sunk down in the augean of hell.

"And there were the B*****s, and B*****s, and
And W*****s, and S*****s, and D*****s,
And the rest of like editors, preachers and all,
Bewailing their wail, irretrievable fall,
With the host of the reprobate crew!

"I gazed on the scene, and I could not forbear
Some tears of compassion to shed;
"Release them, O God!"—I was an instant prayer,
For I had then seen the dread choir of despair,
"Hail! Hail!"—for I saw that John Calvin was there,
With his Institutes under his heel.

"Amazement and horror!—No soul-cheering ray
Of hope then my prisoned vision;
"What! he! not elected? O what could I say?
On a pile of G*****s would he be roasting away,
Consuming yet never consumed!

"Hell belch'd forth its contents, and terrible groans
Were heard in the thundering sound!
O horror of horrors!—I would not for thrones,
Again view what followed—*for infants skull bones*,
Like pebbles were scattered around!

"Thro' the earthquake that rag'd, and the punishment
drew,
No comforting pause intervened,
And as the fiercest tempest swept on its ire,
I saw through the flames of the vehement fire,
The glaring red eyes of the Fiend.

"Avast thou! I cried: for the horrible glare
With vengeance and wrath was elate;
Yet still he looked on, and my feelings with fear
Were frozen to ice, as he slowly drew near,
And I opened the hatch croaking gate.

"Avast thou, fell devil! I shouted again,
And his terrible visage peered through;
Go back to thy dark and insupportable den,
And torture the reprobate children of men—
With th' elect thou hast n'thing to do.

"But grievously he gazed, and he uttered not a jot,
And hearing my shrieks of despair,
A thousand young devils came flocking out,
And they frisk'd, and they jump'd, and they caper'd
about.

"And loud was the mocking, demonic shout,
They sent through the fiery air:
"I looked to the heavens—but through the dark pall
There beamed an encouraging ray,
And I heard in reply to my outcast call,
"An I not elected, and saved from the fall?"

"Thou art not—all have sinned, and of consequence,
Are the devil's legitimate prey,"
And the imp of perdition seemed eager to lash
My soul to the torturing wheel,
And I lunged the Fiend, and the sulphurous flash
Gleamed out from the sky, and the thundering crash
Peaked through the dark concave of hell!

"Avast ye! I cried: but they kept on their way
My spirit to break its doom;
A serpent I heeded, but the fearful array
Soon grabbed me, and gugged me and bore me away
To the ocean of wrath and eternal dismay,
Where happiness never may come!

"As onward they dragged me, where'er I could look,
Serpents hissed in the fiery stream;
And their pitch-forks the devils in mockery shook,
As the torturing instruments backslid took—
I writhed, and I struggled, and then I—awoke,
And behold!—it was naught but a dream!"

[From the Christian Messenger.]
FIVE CHAPTERS ON PARTIALISM.
CHAPTER II.

It was a beautiful Sabbath morning in June 1837. It was a morning without clouds. The mellow sun-light rested in quiet beauty on the green verdure of the woods and fields, and the air was filled with the delicious odor of the new mown grass. The fields of grain, already whitening for the harvest, waved in the morning zephyr, and the sweet songs of the happy birds seemed like unto an anthem of praise to the Giver of good.

Deacon Comfort, accompanied by the members of his household, went forth as usual to be numbered with the congregation of the saints. The chords of every soul thrilled in joyous harmony beneath the magic touch of the finger of love; and the gratitude of the Deacon was audibly tendered to Him who filleth the hearts of the righteous with gladness, and their mouths with food. "Not unto us," said he, "not unto us, but unto thee, O Lord, be the glory. The tokens of thy distinguishing favor are multiplied on the right hand and on the left. But by faith we behold a more glorious display of thy redeeming grace, extended to thy elect ones according to thy secret purpose. Praise the Lord, O my soul."

In this state of pious feeling, the Deacon and his family arrived at the Meeting-House. It was a very neat building, surrounded by a spacious green, which was swept by the shadows of many tall forest trees. Numbers of the younger people were congregated in the shade, awaiting the arrival of the Pastor. The bell was ringing for the last time, and the Deacon and his spouse moved on in silence, to join the few aged brethren and sisters who were already seated in the house of prayer. Here might be seen a father in Israel, whose silvery locks denoted him ripe for the sickle of death—there, a matron who had passed the winters of more than three score years and ten. And the Deacon felt no small consolation in believing, that when these living memorials of by-gone days should vacate their seats in the tabernacle made with hands, they would join the sanctified company of the chosen of the Lord, in a building of God, a house not made with hands, eternal in the heavens.

The arrival of the Pastor was soon indicated by the gathering of the people; and ere long the full voice of Caleb Comfort was heard in the solemn bass of the Hundredth Psalm. Prayer followed. The prevalence of damnable heresies was fervently deprecated. An earnest petition was offered, that sovereign grace might never be supposed subject to the will of erring man; that deluded souls might be delivered from the snare of the Devil; and to the supplication that the Lord would graciously preserve His people from removing the ancient landmarks of faith, the Deacon responded with an audible, "Amen."

It may be proper, in this place, to record the leading ideas and general features of the discourse delivered on the occasion—inasmuch as every sentiment and argument advanced therein, accorded with the views and feelings of Deacon Comfort. And moreover, the proposed abstract may be of service, in understanding the bearing of this narrative.

The Morning Sermon.

Romans xi. v. "Even so then at this present time also there is a remnant according to the election of grace."

The doctrine of election is plainly set forth in the word of God—not a general election of all men absolutely—but a particular election of some men and angels to everlasting life. God is a Sovereign, and has a perfect right to do as He pleases with His own; and if He has seen proper to foreordain the salvation of a number that is so certain, and definite that it cannot be either increased or diminished, the creature has no right to find fault. For "who art thou, O man, that resistest against God? He hath mercy on whom He will have mercy; and whom He will He hardeneth."

The language of the text, suggests three points: 1st. There is an election. An election never supposes the whole, but always a part—and of consequence implies non-election. The very idea of a general ransom, and also of free will. 2d. There is a remnant. This word cannot argue the whole, but rather confirms the election of a part. 3d. There is a remnant according to the election of grace. Election depends not on creature works—it is of grace—the sovereign, discriminating grace of God.

This doctrine of particular election and immutable designation, is full of right precious consolation to the believing soul. Not so to the wicked. Their carnal hearts despise and reject that grace in Christ, which delighteth the hearts of God's people, and which strengtheneth them to resist the wiles of the Devil. The non-elect, being in the gall of bitterness and bonds of iniquity, speak evil of things they understand not; made to be taken and destroyed, they shall utterly perish in their own corruption. They speak great swelling words of vanity—yes, they set their mouths against the heavens.

The spirit that now worketh in the children of disobedience hath lifted the banner of rebellion against the church of Christ—He lieth in wait to deceive—yes, and lest he deceive the very elect, I shall with God's help, expose his deformity.

The spirit of Antichrist denieth the distinguishing grace of election. By this spirit, the Decrees of God are set at naught; the general ransom is upheld; and "corrupted nature's deformed darling," Free-will, yea "corrupted nature," is set forth as the ground-work of salvation! Yea, and this "itching of corrupted fancies and lascivious wanton wits" finds "open hearts and arms for its adulterous embraces." We can say to such, in the language of Owen, "poor creatures, whose souls are merchandised by the painted faces of novelty and vanity; while these Joabs salute you with the kisses of free grace, you see not the sword that is in their hands, whereby they smite you under the fifth rib, in the very heart blood of faith and all Christian consolation."

Moreover, by this spirit of Anti-Christ, excitements are got up under pretence of saving souls. As though any can be saved whom God knows will be damned! These excitements are the work of the Devil. He hath darkened the minds of them that believe not. He hath taught them that Christ died for all, absolutely—(which is a most awful heresy)—and then excites fears that those for whom Christ died will perish everlastingly! Has Christ died in vain?—This general ransom hath "an intermixed dash of blasphemy."

But let us proceed to expose the deformity of "corrupted nature's deformed darling," Free-will. And 1st. "Are the thoughts of the Most High suspended on the free-will of man?" Must man will before God can know? Where then is the spirit of prophecy? Must man act, before God can purpose? Where then is His sovereignty?—Is He operated upon? Is the will of the Creator subject to the will of the creature? Has He a succession of ideas?—Does the free will of man decide the purposes of the Almighty?

2d. In what differs predestination from foreknowledge? We "are the called according to his purpose," and not according to our will. "It is not of him that willeth, but of God that sheweth mercy." "For whom He did foreknow, He also did predestinate to be conformed to the image of his son.—Whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." "Who shall lay any thing to the charge of God's elect?" They are *foreknown—predestinated—called—justified—glorified.*

3d. If the general ransom be true, and if Christ died not in vain, then the doctrine of the Universalists must be true. For either Christ did or did not suffer the punishment due to all men. If he did not suffer only for a part, a part only can have the benefit of his death—for those only for whom Christ died can be saved—and if Christ died for all, absolutely, justice is satisfied, and bath no more a demand. But again:

4th. The Arminian is "forced to grant," seeing he will not allow universal salvation, "that after all that was effected by the death of Christ, it was possible that none should be saved." And Owen further proves, that "if Christ accomplished by his death, no more than Free-will ascribes to it, it is utterly impossible that any should be saved." "For say they, 'He hath opened a door of salvation to all.' Alas! is it not a vain endeavor to open a grave for a dead man to come out? Who lights a candle for a blind man to see by? To open a door for him to come out of prison, who is blind, and lame, and bound, yea dead (in sin) is rather to deride his misery than to procure him liberty: neither tell me that will yield me strong consolation, under the enjoyment whereof the greatest portion of men perish everlastingly."

5th. What doth the general ransom profit? "This obtaining redemption for all, by the blood of Christ," as Owen sheweth, "cometh at length to this: God intendeth that He shall die for all, to procure for them eternal redemption and glory; but yet so that they shall never have the least good by these glorious things, unless they perform that which He knows they are no ways able to do, and which none but Himself can enable them to perform; and which, concerning the greatest part of them, He is resolved not to do."

6th. What doth universal inefficient grace amount to? It "is a mere painted cloth," that will give no assistance at all to those for whom Christ died. It will only "give them leave to be saved, if they can." It amounts in substance to this. Christ died for all—yet it is possible that none may be saved—it is possible that all may be damned, "Go your ways; be saved if you can, in the way revealed. God will not hinder you." It is all a work of chance; and what worse is *Atheism*?

7th. And then as to the glory of God. According to free will and the general ransom, "all will be well, when God is contented with that portion of glory which is of our assigning." But "God would never allow that the will of the creature should be the measure of His honor." All that glory of God which is pretended to be asserted thereby, however it may seem glorious to *perish* nature, is indeed a sinful flourish, for the obscuring of that glory wherein God is delighted.

8th. Moreover, the general ransom and free-will strike at the very root of all Christian consolation. "What good will it do to me, to know that Christ died for me, if notwithstanding that, I may perish forever? But be of good comfort, will Arminians say; 'Christ is a propitiation for all sinners, and know thou thyself to be so.' True; but is Christ a propitiation for all the sins of those sinners? If so, how can any of them perish? If not, what good will this do to me, whose sins perhaps are such, as for which Christ was not a propitiation?" What is this propitiation? It is "an effectual possible redemption, notwithstanding which all the sons of men might perish everlastingly."

Such is the general ransom, and such is the doctrine of free-will. It is based in the spirit of Anti-Christ. It is the spirit that now worketh in the children of disobedience. The mouths of the gain-sayers of the grace of the election must be stopped. The excitements they are now getting up must be put down. Let all God's people, all who love the Church of Christ—let every one set his face against those excitements of the passions, for they are the works of the Devil. And may the distinguishing grace of God, who hath called us into His kingdom and glory, preserve His elect ones to life everlasting. Amen.

Such was the substance of "The Morning Sermon," delivered by parson Jenkins, according to promise. It was just such a sermon as Deacon Comfort desired and expected to hear. It met the approbation of the congregation of the saints: They blessed the Lord that so worthy a minister as Job Jenkins had been appointed their overseer, and fervently prayed that his life might be ever precious in the sight of the Almighty.

When the congregation was dismissed, Deacon Comfort took the parson by the hand, and having heartily thanked him for his well-timed and admirable discourse, expressed a desire that the *proofs* of particular election might form the subject of the sermon to be delivered in the afternoon. "Such is already my purpose," said the Parson.

A. C. T.

Note. The reader is requested to notice, that with the exception of a few passages of scripture, all the "quotations" in Parson Jenkins's Sermon are to be found in "Owen on Redemption." Let it be remembered, that this work was recommended as being "worth its weight in gold," by Drs. Ely, Wylie, &c. See the note appended to the preceding Chapter.—T.

and insulted—suffering the grossest indignities—crowned with thorns and led away to die! no annihilating curse breaks from his tortured breast. Sweet and placid as the aspiration of a mother for her nursing, ascends the prayer for mercy on his enemies: "Father forgive them." Oh! it was worthy of its origin, and stamps with the brightest seal of truth that his mission was from heaven.

Acquaintance have you quarrelled?—Friends have you differed? If He who was pure and perfect, forgave his bitterest enemies, do you well to cherish your anger?

Brothers to you the precept is imperative: You shall forgive—not seven times, but seventy times seven.

Husbands and wives, you have no right to expect perfection in each other. To err is the lot of humanity. Illness will sometimes render you petulant, and disappointments rattle the smoothest temper. Guard I beseech you with unremitting vigilance your passions; controlled, they are the genial heat that warms us along the way of life—uncontrolled, they are consuming fires. Let your strife be one of respectful attentions and conciliatory conduct. Cultivate with care the kind and gentle affections of the heart—Plant not, but eradicate, the thorns that grow in your partner's path; above all, let no feelings of revenge, ever, find harbor in your breast; let the sun never go down upon your anger. A kind word—an obliging action—if it be a matter of trifling concern, has a power superior to the harp of David in calming the billows of the soul.

Revenge is as incompatible with happiness, as it is hostile to reason and religion. Let him whose heart is black with malice and studious of revenge, walk thro' the fields while clad in verdure, and view the flowers: to his eye there is no beauty, the flowers to him exhale no fragrance. Dark as his soul, nature is robed in the deepest sable. The smile of beauty lights not up his bosom with joy; but the furies of hell rage in his breast and render him as miserable as he could wish the object of his hate.

But let him lay his hand on his heart and say, Revenge, I cast thee from me—Father forgive me, as I forgive mine enemies—and nature will assume a new and delightful garb. Then, indeed, are meads verdant and the flowers fragrant—then is the music of the groves delightful to the ear, and the smile of virtuous beauty lovely to the soul.

WIT IN CHOOSING A TEXT.—A young preacher, in the time of James J., being appointed to hold forth before the Vice Chancellor and heads of the College at Oxford, chose for his text, "What cannot you watch for one hour?" which carried a personal allusion, as the Vice Chancellor happened to be one of those heavy-headed persons who cannot attend church without falling asleep. The preacher repeated his text, in an emphatic manner, at the end of every division of his discourse, the unfortunate Vice Chancellor as often awoke; and this happened so often, that at last all present could very well see the joke. The Vice Chancellor was so nettled at the disturbance he had met with, and the talk it occasioned, that he complained to the Arch-bishop of Canterbury, who immediately sent for the young man to reprove him for what he had done. In the course of the conference which ensued, between the Archbishop and the preacher, the latter gave so many proofs of his wit and good sense, that his grace procured him the honor of preaching before the King. Here also he had his joke; he gave out his text in these words: "James first and sixth, *Water not*," which, of course, every body present saw to be a stroke at the indecisive character of the monarch. James equally quick sighted exclaimed, "He's at me already; but he was, upon the whole so well pleased with this clerical wag, as to make him one of his Chaplains in ordinary. He afterwards went to Oxford, and preached a farewell sermon on the text, "sleep on now and take your rest."

THE PRIEST AND HIS DISCIPLE. One day a disciple of Siva wishing to sacrifice to his Lingham, or idol, left it beside a tank while he went to gather flowers for the offering. A monkey seeing it, snatched it up and carried it off. The disciple after searching for it in vain, went to his priest with tears in his eyes; "alas! (says he) I have lost my Lingham, what shall I do?" "Wretch," cries the priest, "thou hast lost thy God! then thou hast only to prepare to die. Nothing but thy death can appease the wrath of Siva." The only favor that can be granted thee, is to choose one of three kinds of death—that thou shouldst pull out thy tongue, or be suffocated by the stream of incense, or drown thyself. Choose then and choose speedily."

"Well then," said the disciple, "since I must die, I should prefer drowning myself to the other kinds of death, for then I can advance into the water little by little and so lose my life as it were unawares. I trust, however, you will accompany me to the water's edge and give me your blessing."

The priest willingly consented and followed his disciple to the stream. As the latter went in, the priest loudly exhorted him to be courageous, promising him perfect happiness in Paradise. The disciple was now in the water up to his neck, when turning to the priest he said, "my dear master, before I die grant me one favor, lend me your finger that I may adore it, after which I shall die contented." The priest consented and the disciple came to the bank, received the Lingham and re-entered the water. When he had gone a considerable depth, he let fall the Lingham as if by accident, and cried out with great apparent emotion, "Ah sir, what a misfortune! your Lingham is also lost! It is gone to the bottom. Alas, how sincerely I lament your fate! Yet were it not for my attachment to your person, I should bless this accident as the happy means of obtaining for me the advantages of dying in company with my spiritual guide. Yes, we must die together as we have both lost our Lingham—and I trust I shall follow you to the paradise of Siva." He then approached the priest, and seizing him, protested he would die with him, while the priest, pale and trembling, regarded his wicked disciple some time without speaking. At last he said, "well, after all where is the great harm of losing a little stone image, not worth a farthing. Come to my cell, where I have got an assortment of Lingham, we will take one a piece and nobody will be any the wiser."

Anchor.

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